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Mr. Nyland; There are some new faces, since I was here last. I think that's very nice. You have to ask yourself why you come. Because you are doing something a little unusual, unless you are in the habit of going to some meetings or hearing someone talk, even then you have to have a definite reason why you want to listen to certain things that are being discussed. And I think you have to be very clear what you expect, what you wish, what you think you can get, and the reasons why you want it. It's a question of your mind. In most cases I don't think that your feelings are sufficiently developed that you can rely on it, even if you have a good intuition, and even if you are very sensitive, I don't think it will give you clarity enough to become active. At most it can give you a feeling, hoping for the best, without any possible definition for yourself of the direction in which you want to go. So if it's a matter of your mind, you have to be able to formulate in a very simple way, what is the reason you want to hear about Gurdjieff. And of course it is logical that it is based on the state in which you find yourself. So we will assume that each person who is interested in these ideas, is a logically inclined thinking person, who considers life as he has to live it from a certain standpoint, and let's hope not only superficially. So it presupposes that there is something in one which is not necessarily satisfied with the way things look, or the way he behaves partly - let's say - flippantly, or without having any particular that he plays in it or simply living on the surface - but that there is something that goes a little deeper and that he considers himself more perhaps in a deeper way than on the surface. It depends a little bit on your education and your experience. And when you're young of course you

are interested in the surface practically all the time. So when you're young you have to have even a different kind of a motivation than a person who is a little older. When you get older, after the experiences you have, you may find that everything is not the way it's supposed to look, or that you yourself do not know the answers to all kind of questions that you might have. I think a person who is interested in Work, as we call it, has to have some kind of a question, or perhaps a problem, or has a very definite wish for receiving better insight, a better relationship of proportion of the different valuations which he meets in life. It becomes an entirely personal question because it's quite different for different people. It's quite different because each person is a different person. Each person has his own education, , psychology, surrounding conditions, whatever he has gone through, difficulties, aspirations, wishes for certain things, troubles, sufferings sometimes, but in any event he has to have a very definite sense that he wishes to continue to live. Because if there is no desire for continuing, you can have never any desire for wishing to Work. Now immediately you divide for yourself this question of surface interest with what you believe is within and either you believe that that is what is within you and what we call inner life is covered up, or that it is not complete as yet. When it is covered up, you will go through certain conditions, expose yourself to certain influences, by means of which you will uncover what you believe you have, or at least that that what is there would be able to see the light. And to whatever extent you then think that that what is your inner life should also be expressed in some kind of a manifestation of yourself, so that it can be seen and noticed by others. There is always a fear in any man, that he doesn't dare to show what he really is. And this I think is quite right because I believe that for a man, and I mean by man, a human

being, is entitled, and should always reserve, something for himself, which he need not talk about, where he is not compelled even, to show it, and which is a relationship for himself regarding whatever he wishes to call his conscience, and if he is religious, one believes in the possibility of certain forces existing outside of the world, he will consider that a relationship towards his God, or towards His Endlessness, or whatever concept he wants to give to that kind of a determination for himself that he is more satisfied by the assumption that something exists outside of himself, and with which he would like at certain times to be in contact. He is quite obviously looking for something that is satisfactory to him in his life, and that because of that he would like to have poise, equilibrium, knowing what he should do, knowing that he is reliable, knowin that he can rely on something that is his own. That he becomes independent, and that only in the case of what I now call a private relationship he would be willing to ask for help from Something that is higher than he is, and to some extent he is entitled to receive it, but before he does that he will try to find out what is available in the rest of the world. And then of course he will go, he will read, he will use his thinking apparatus, he will try to come in contact with certain things if he believes they are higher than he is - or more experienced, he will ask questions, and if he has any form of character, he will not be satisfied until the questions are answered. When I say that a person interested in the ideas of Gurdjieff has to have a question, he should be really totally a question mark. That is he should have in his whole posture, his attitude towards life, constantly questioning, one thing: why am I born? Why am I here? What will I do with it? With this life? To what extent do I want to take a responsibility for it, and to what extent can I even be grateful that I can use my life for a definite purpose? Now it's obvious that when

we look at it that way, that the answer is very simple. A man who starts to learn to know himself a little bit, because of experiences, because of talking with others, because of comparisons with other people he cares for, because of his wish to imitate, because of an ideal that he might have of himself when he says, "I wish to grow up and I want to become like such-and-such" - or whatever influences he has been exposed to, and whatever questions he may have asked of himself, when he is by himself, and he lives then, for a little while in his private relationship towards his conscience or towards his God, whatever he makes his God, whatever he believes his God to be for him, even to the extent that he thinks that there might be a contact if he prays, and that then he is entitled to receive an answer - all of that belongs to a certain section of a person only when he can be very quiet within himself and is not too much disturbed. All these questions belong to each person in a different way. The only way by which man is alike is that when he is a question mark that it is a question that has to be solved, and you might say that he has to become from a person who is bent under the covers or under the or under the difficulties of life that he wishes to get up, to stand straight, and to stretch himself, and to indicate by his posture that he wishes to go somewhere , indicating as it were, away from this earth. A person who enjoys himself on this earth and is satisfied, a person who believes that life on this earth is all there is to it, who really has not very much of an inner life, than only that he acknowledges that there are spiritual values - or that whatever he calls a spirit for himself may be a higher form of his feeling, and that sometimes the concept in his mind may lead to the impossibility of solving a question, never-the-less he can have a belief that they ought to be solved, and that for him, a certain aspiration which may extend to the outside

world, has a right to be satisfied during his lifetime. And that the emphasis therefore for a man who is interested in Work can be two-fold. It can be that he wishes to postpone the solutions for the problems which he has now, and then hopes that during the experiences of his life, he will acquire sufficient knowledge so that if he could believe in a life continuing after his physical death, that then he won't have as many problems. This could be one motivation. It is as if a man wants to climb a mountain to the top, and wishes from the top to have a panorama over the rest of the world. Or in climbing to the top of a mountain that he is closer to heaven. Or if he does any kind of an exercise and he wishes to go through the difficulties of climbing that then the air for him would become thinner and finer and perhaps even more ethereal so that then he can say, "I will breath better because I will be away a little bit from the tumultuous conditions of life". A person who wishes to climb is not a person who withdraws from the world. It is not a person for an ivory tower. It is a person who has courage, who still wishes to Work in some way or other. And perhaps during his climbing, wants to exercise himself, and constantly have in mind an ideal that he wants to reach, and which he believes in because he thinks it is possible for him that some day, somehow or other, he will reach the possibility of that kind of a condition in which he would call himself more full-grown, or at least more satisfied - and if possible - to have the satisfaction of an equilibrium or a balance, and in that sense be free from the bondage of earth. There is of course a difference between coming to the top of the mountain, and just climbing. And this is exactly the same difference when one wishes to work, one wants to have the possibility during one's life, to see a result. And one doesn't wish to wait until you get to heaven. It's of course quite right, that when you're already finished with

the world and in case there is nothing any more that I wish to receive from the world, I don't want to experience anything. All I wish for is to die, as fast as I can, and then to be united with God, or live in heaven, and walk on streets of gold, and whatever description you want to give it. But most of us are interested in climbing. For two reasons. One is that the climbing itself is a form of exercise which is healthy and enjoyable, and which takes place already having in mind the possibility of freedom, that one hopes that during such a process, one becomes a little bit less bound. And the second is that if I wish to describe how it will look when I'm finally on top of the mountain and when I, as it were - I could shake hands with God, that I don't know anything about such a condition, and that I simply have a little bit of an imagination, based on wanting to do away with what I experience now and what I don't like, and on that I base a certain positivity, when certain things on earth are negative. And at most then I can say it is not human, it is not of this earth, it is not of the suffering that I now experience, but it is something that I cannot define, and I would like it, but I do not know how, and I do not even know how to go in that direction because everything around me does not give me any indication where God is. If I live in a finite world, and I try to think about infinity, I have to use the terminology which belongs to the finite world. And I will never be able to describe it than only as a negation of that what is finite. And that is not a positive definition. The reason for Work is two-fold. I wish to climb a mountain, and I wish to get to the top. I wish to understand that I am bound, and I wish freedom. In order to use such freedom to the best of my knowledge which I then will have. I hope even that that kind of knowledge which I now have will, because of experience, be changed into an understanding, and a further insight in the

relationship, not only for myself and in my private life, and a relationship which I might have towards my God or my conscience, but that I also, during the time that I am now climbing, and that I wish to Work, that then I will reach a state in which I have better understanding of relationships with other people, either who are doing the same as I, or who are completely oblivious to any kind of an ideal that I might have, and sometimes who do not know that the mountain exists. I say it is two-fold. But that what appeals to me is the climbing part first. And let the hereafter take care of itself when I get there - unless - and this of course is a possibility - that I can create conditions in such a way that if I call the here-after the kingdom of heaven, that I actually can believe that the kingdom of heaven is within me. And that therefore this question of exploration is not only that I learn to know the surface where I live but that I at times dare to go a little bit below, and reach more essential parts. And that in my real center of myself, where I would consider myself to be what I am and which for this particular reason, should be a permanency that is an unchangeability of that what is for me then Absolute and which I then could compare to Infinity in the atmosphere of finiteness. That then if I could dare to reach that center, I would have solved the problem for myself because of the acquired freedom. And that although I do know that if the freedom exists that still something will be demanded of me. So that I will not be entirely free unless I have also solved that last problem of who tells me what to do. And if I do feel that there is someone compelling me, what is it that compels me? And what is then for me, freedom? Freedom then for me means existence - as I am - in whatever condition I am - regardless of my wish to change or not to change - and to be free from my thoughts and free from my feelings. It's a purity of an existence in which the absolute value

is reached by the acceptance of that what I am, a hundred percent. And it is in that case when I realize that if that condition could be reached, and I actually could experience that particular kind of one-ness of myself, then in this one-ness, that what is the totality of all being, is taking me up, and I become part of that what exists. And then this existence, dynamically or statically, is that what I wish to be. And finally I say that I wish to Be in a state of Am-ness in which there is no wish, no thought, no desires, just to be - I say - myself, or to be like that what I believe as an ideal to exist, and I call for lack of a better word, God. Now you must realize that for this kind or Work, for this kind of a Wish, on a road which I wish to go, the motivation has to be that that what I try is in line with my purpose ultimately, to the extent that I can define it, and that when I put to practice now what I know, or what has been told to me to do, that I then actually will experience, here and there, certain indications that I'm on the right road. You see I cannot live by the statements that I am in such and such a way with a little criticism - or that conditions of the rest of the world are so terrible, or that I can blame civilization for our difficulties in which we happen to live, and that there are fools who manage our economic system, and that there are robbers which I call bankers and credit issuers. It's all the time that I happen to live on conditions which are presented by earth, and I have no means of changing the earth. And although I wish to adapt myself, I have a terrible time in adapting that what I am and believe in, does not seem to fit all the time in the condition, which I also must acknowledge, that do exist - and of course which I would like to change - and for which, every once in a while, I may ban together with a few others, and then form a congregation, and then I say within this little church, we play our holy part, and we hope then that the atmosphere from that little denomination

will extend far enough around the village - but oh, my, I cannot go outside of it because as soon as I get into the limits of the city, I am completely lost, and I've forgotten what I used to have when I was primitive and there was an existence by myself or just a few. It depends on the conditions of life which you experience. Whatever your viewpoint will be. And sometimes in separating a little bit from the rest of the world we can be very happy. And it is still questionable if that happiness is actually desirable for a man. Because the fact that he is born on earth - and the he is born many times with other people around him - that he is not born primarily on an uninhabited island - that he is not the only one in the desert - but that there are many other people - and many other relations that are set up. There are relationships of attraction. There are relationships of dislike. Relationships that I feel have to be met against my wish. Relationships that are put onto me as a responsibility simply because I happen to live - even the necessity that I feel that this body when it has been conceived and is born, that then there are laws under which apparently it seems to live, and that I have to conform to the necessity ~~that~~ in the first place of eating. And that I must continue to breath if I value my life in any particular way. And that if I could exclude any one of the five sense organs that I would die, without any question. So there is in the second plce, something in man that makes him wish to continue to live and to protect what he has. And in the third place, he questions himself. What do I really have? And what is it that I cherish? So if I want to protect something, what is that that I wish to protect? In a very general way of course, we say it is life. And then I ask, "What is this life?" Is it my breathing? Is it my thoughts? Is it a feeling I have? Is it shaking hands with someone I care for? Is there an attraction that I know exists? Is it a question of fulfilling certain demands

which my body places on me? Is it the desire that I wish to formulate and talk? Is it really that I want to continue in thinking about certain things that I do not know as yet, but I hope to uncover and perhaps become an inventor? Or is it that the direction that I want to understand the foundation of all things and become a philosopher? Or is it something in me that I say, "This has to be made, because it is not as yet made, and I now wish to create something for all ages?" In the classical sense. Perhaps for admiration. Perhaps for a self-expression. Perhaps for a necessity of showing that I am alive and that this kind of a life cannot be contained constantly into the form of myself - neither in my thoughts or my feelings - or not even in my body - but as a gestation in me, that it has to be born. And if it isn't born naturally that then I would explode in order to continue to have life remain in existence. And this is really the problem that comes up. What is it if it is life that I am interested in, what is it that prevents me from expressing it the way I wish, and why should I as a man being alive, be bound by that what is now quite definitely a form in which I happen to appear and which apparently is a necessity for the condition of living on earth? And why if I wish to get away from it, why am I not like a bird and could fly? Why is it that I have to learn so many things? Either on earth, and adapt myself, or to be able to get along professionally - or that for that purpose I may need a little bit of understanding - and I make friends - and with friends I can discuss and become and look at our own problems together - and perhaps we can solve them because he knows a little bit more than I do, and I can help at times to give him courage when he fails. And all of that. Where will it lead to? After I continue to experience in life all kinds of things. After some time that I realize that all things have

to pass by. And that I have eaten everything that was available. And that still there is a taste that is not as yet satisfied. And that there is still a form of life which I would like to fathom. Or at least with which I would like to be in contact. Ore that I feel that this what I now call life within me is bound too much by the body in which I happen to live. And that I must look for the possibility of a continuation of that in some form or other. I'm perfectly willing to say that the form perhaps I cannot do away with as yet, but at least I would like to change it into something that has more chance of ultimately becoming ethereal. These are the kind of problems that come up for Work. Because if you actually wish to continue to Work you have to have a realization of the state in which you are. And it is not something that is so easily satisfied. Because if I'm honest, I know that I've tried already many times to do certain things, and I've run up against the wall. I also know that there is a limitation of growth. That is, if I am on earth when I want to get away from it, why don't I grow taller and taller? What is it that prevents me? You say the height of myself is dependent on the law of gravity as I stand - and even if I stretch out my hands and reach for the sky, or that I think that God is in heaven and I want to pray to him - what is it that gives me only that possibility of extending myself just a little bit a few inches more and then I also have to stop. And there is always the shelf where I have to use a little stool in order to climb up on. My feeling is of course also very limited. In the first place, it cannot formulate. In the second place, I don't know the language of emotions. In the third place there is no communication because I cannot find any friend who is emotionally exactly the same as I am, and with whom I can feel at home. Very few such people exist, even in friendship they don't exist. Even if one wishes, they don't appear. And if they do appear

finally, it looks as if it is just fate. Because I can go and look in the rest of the world and I can say I wish to find a friend of mine. And I want to have a chance to communicate. I want to find someone with whom I can be at home. And even if it is the other sex I can say, "I want to get married with someone who can understand me so that both of us can grow together because I know that I am not complete the way I am and for that reason I need someone. And please, God tell me how to find such a person." And what do I do with it? Supposing even I find it. Supposing I have a friend. Are there then all the problems of life have been dissolved because I found something that for a little while satisfies me? And again in my feeling, I keep on churning around with the feelings repetitious for me, repeating constantly that what I feel without words. And this kind of a feeling expressing itself, maybe sometimes in the form that I create, and I pour into it my essential life. And every time when I am honest, I know it doesn't reach what I really had in mind or what I felt in my heart that I was capable of. The limitations of myself regardless of the study, regardless of meditation, regardless of prayer, always come down to the fact that I'm still a man on earth. And my mind doesN't help me because it formulates. It puts a word in the place of concepts. It gives me associations so that I don't have to think any more. I'm satisfied when I can place it, pigeon-hole it. I'm satisfied entirely when I can look it up in the encyclopedia and I find there, fortunately, that some other fool like me has written a little story about the thing that interests me. And I read it. And I see what it was, and then I say, "Ach, such a man". But what is it to me? All the books in the world. All the friendships I have. All the people who profess to wish to help me. What is it to me? Than only a momentary indication of a direction I wish to go - and I still have to go. I have to go. The fundamental problem in Work is that I exist.

And that there is something in me that wishes to come to an expression of some kind. And that when it is expressed, then I want to be free from something that is now the expression. And that I wish that what is my life to be free from myself which I call my body - or my form - or my human being. And if I dare to think about what is God and what is Infinity and what is His Omnipotence, that then I must come to the conclusion that the totality of all things existing, exist now. And will forever and ever. And have existed. And only for me the possibility can exist that somehow or other the veil even of that kind of a secret will be lifted if I know how and if I work. The reason for Work is to lift up that veil. To discover the secret. To discover what is the reason for one's own existence. To find out if there is something else besides this little earth. If I can see that there are stars and constellations and planets and the sun and I wish to find out for sure that it exists, so that I can touch it, and perhaps that if I make it my own, and I want to change from a doubting Thomas when I touch, then I say, "I know", because that's the only way with the physical body I can realize that something keeps on existing as long as I can keep on touching it. Sometimes I don't believe even my eyes. And when I get a little older the world becomes smaller for me. What is it within myself, within my center that becomes permanent or that I wish to remain or that I can count on or that I feel that can help me and steer me in the right direction and that will give me not only aspiration towards the outside world but which can change in me to an inspirational quality of a knowledge that that what is within is also me and not be me and that that what I try to find is the construction of the configuration that my own world within myself, starting with the outside, starting with that what is surface, starting on my trip down towards the center, starting to

climb the mountain within so that ultimately in reaching that what I really am, I will have a viewpoint giving me the truth about myself. So you see what is needed for Work. Motivation. A desire, based on a realization of what I am. And it has to be honest. Because if I doubt it, or if I see it now and five years from now it isn't there any more but it has changed, there is no foundation at all that I can build on. Because if I cannot count on the foundation to remain and to be there whenever I wish and to be available for me whenever I call on it or that I start to build something on it that I know that when the rains and the storms come that it is not going to be destroyed like everything on earth. I wish, when I am a man, I wish to remain a man. When I wish to remain a man, I wish to become God. Because for God I simply say as a concept, it is He who is omni-present. It is He who knows. It is He, not only knowing Himself, but it is He who can do. He is Omnipotent. Everywhere and always. At any one time. And this is the stupidity of man. That he believes he can become that. Work is based on stupidity. Work is based on that what you time after time discover that is impossible. And you are stupid because you continue. You continue against all odds because something is in you that is not that stupid. And sometimes this kind of stupidity gives you the wisdom, not only that it is extremely difficult, but the constant belief that regardless of whatever you might meet and whatever the conditions are that you happen to find yourself in later and whatever you uncover about yourself and whatever changes will take place in you, that gradually you see everything will come more or less in a certain place. In a certain configuration according to law in something that I can understand and I hope with this kind of understanding my consciousness will adapt themselves to the possibility of what is right and knowing. And that my conscience will

adjust itself in relation to that what is a command from above. So, besides this motivation, this wish for oneself to grow, the realization of knowing how difficult it is and that aginst all kind of odds, sometimes not believing that they can be overcome, and nevertheless, I call it a sacred fire because it is like the creation within one of something impossible that I still believe in that what is for me and what I never will give up, and the last word before I die would be, "But I still wish to know". This is the question of one's Karma. Because each person is born with difficulties that he will have to overcome. He may not know it, and he may not want to accept them even if he does know it. He may not believe that it is necessary to Work. He may think that someone else is going to do it. He may even hope that God will somehow or other will smile on him when you pray enough so that all you have to do is to sit, and then The Bible say that he takes care of you. You are God's child and he will take care of all the birds, so therefore why not for you? And you wait and wait. And God doesn't come. This realization of man that God does not come - that will make him get up. But you see, you have to go through an experience. Otherwise you will not have the motivation of continuing. Because after a little while you give up, and you wait. And you hope then that you already have done enough. And that then that what is a little edifice in you, perhaps a little emotionally tinted, because it starts to grow as soon as one becomes interested in the possibilities of growth for oneself. That is already one little brick that you put on the foundation. Maybe the foundation is still shakey, and maybe the brick was not baked well enough. And maybe the cement you used was too watery. You see these problems, when you face them, when you face them in simplicity, when you are young and you look at your life, and

you don't know what to do but you are alive, and you wish to grow, and you need a little guidance. And the guidance, in young life or in old life is always that you have to trust it. And the way you find the trust in something that has been told is by verification of yourself. Because that what is verified by you and becomes an experience which becomes indelible because it is a fact, then it is your own. And no argument from anyone else, and not even God himself can take it away from you becausethen you are a man, holding on to that what you know. What you feel. What you understand. And what you will be able to work with. This is the necessity of this kind of Work. This is what takes it entirely out of the philosophies of many many different systems, doctrines, and dogma. This is what will give it the substance needed for a religion. This will give you the possibility of the application of so-called spiritual laws in a physical world. This is the necessity that one must start to realize that it's all up to me to make sure that what I'm doing is my own and will remain my own because I Worked for it. And that I do know that in that particular direction that what I am of course is limited and that at times I may get a little bit too desolate that I do not know that I start to doubt, that I do not know if I'm right. That I wish to find out if I'm right. That I cry sometimes for help, or that I pray so that I can see that I can receive some information, somehow orother that there is a dove that I can send out that may find solid ground for me. Is it there? Or is everything water? And has everything been destroyed? Is there still something in my life that is worthwhile saving, or should I simply sit and wait for God so that I then can die? This Karma, do I take it? Do I wish to consider it a responsibility? The difference between a young person and aman is that he realizes that he has akarma and he takes it. That's the difference.

That you will wish to develop. That you will find out how. And that you then will say, "Yes" to that. And that you will Do. Then you become a man because you will change your knowledge into understanding. And you will change all your tendencies in traits of character which are reliable for you. Once and for all. Honest and sincere. And remaining there to be called on whenever they have to be used and to furnish you with the proper attitude regarding conditions in which you happen to live and for that reason, we Work. It will give you to some extent at least in the beginning a certain guidance as to what you should do and you will be able by means of this even in avery small way to be able to see something about yourself that perhaps you haven't seen before and you will be able to accept it without wishing to change it because in what would you change? Into another form of subjectivity, which from the standpoint of being Objective, is just exactly the same. I wish to grow. That is, I don't want to roll around in the same thing - horizontally staying where I am, trying to look one way or the other - east - west - north - south - this is my ordinary life. But when I wish to grow, I grow away from the four directions of the wind. I get away from the elements - earth, fire, air, water - I want to mix all the kind of things that are available to me on earth into some kind of a potion which I call elixer - the stone - the philosopher's stone - the solidity for a philosopher on which the philosophy can stand and which then as a stone can be used for the purpose of building even after the stone has to go through a variety of different tests so as to prove that it was made of gold at it will actually be indestructible. That in the end it will still be there, always. Everywhere for me when I wish to live and where-ever I then will go, I will find exactly the same thing. This I call Infinity. And the search for Work -

the search to try to understand myself is simply that I want to have solidity on which I can stand *now*. Not *tomorrow*. Not when I die. Not in heaven. That I wish to see what is laid on me as a task and that I will try to solve it. To attend to it to the best of my knowledge. To reach the understanding which is in relation to that what is energy spent in Work. When I start with this kind of an attitude, I know that I must have facts which are available and which are reliable which must be reliable in the future. Which must always be so. And when such a fact has to do with myself that then I know that what I am, I am. And even if I say I allow for growth and changes that that what is a change is now for the permanency without having to be destroyed at the time when my physical body must be destroyed. Because it belongs to earth. And it will have to return to earth. So the emphasis of Work is in the first place, it's the building of an emotional state. Of a desire which is linked up with the possibility of further growth, simply indicated by the wish to become free from this body. A wish to have a consciousbness that can tell me what is right. The wish for a conscience that will guide me in the proper direction by evaluating what is right. So that then I will know what to do first. Because there may be many things that are right, but it does not mean that everything is available for me now, and it would be quite stupid to hope and believe that over night I could become conscious. I Work with this kind of idea. These kind of principles in the midst of my life. I do not withdraw. I utilize everything of my life for this purpose. Constantly tinting it or looking at it or lighting it up from the standpoint of what would it be if I could be conscious as a man. And of course it is a tremendous job. And I find myself in all the subjectivity with all the best intentions Working against that what has been an unconscious

state for years and years and years. With a surrounding which is completely unconscious. With an earth which constantly draws me because of the law of gravitation. With a psyche which is already so mechanical that it acts on cliches and associations and that then for me the stupidity is that I create something that I have hope in and that can continue to grow. What gives me this idea - that there is a possibility for me, and that not only the possibility exists for me - that I believe in the probability that it will be of my use, and that then this greatest difficulty - that I start to hope that the probability will turn in to the actuality and that I, as I am, will change into a conscious harmonious man. The facts on which I will base it will be the verification of a very simple application of that what is needed to change this subjective state into something that is non-subjective. An introduction of that what I call the elixer of life. Of that what is in essense different the same as gold is different from lead. That that kind of an element is the result of the fusion of all the four elements of Aristotle and that ultimately that what I wish, that a unity within myself, in order to have the three centers function as one, and I will now start by giving a little task to one of the centers - and I say, "You observe - me". This is really what is needed. Something in me says this. Where does that something come from? Where is really my desire? On what is it based - that I even have belief that I can Work? How can I verify that kind of a statement? And how can I recognize that what is within me and tells me - and then when I say, "I'll believe in you", what reason is there in me to believe in that? It's a very difficult question. And the answer for each person if difficult. And you never can compare notes. The motivation which comes to you is a result of your bringing up. A result of your experiences. A result of the way you happen to think and feel now. A result of disappointments. A result of aims. A result of being in contact with that what may be as a sensitive person, open for you,

realizing that that what exists and that what you see is not always the same. Whatever it is in one, whatever one says, "I wish to Work", believe in that. Don't question as yet where it comes from. In your subjective state you will never be able to know. Only later. That particular problem of a conception within you - which gave birth to that what is now your wish - and that this wish, wanting to continue to live, begs you to be noticed. And it is as if a form of prayer takes place in one. At the moment of one's ordinary physical conception that something is added in the form of a continuation as a wish for life and a realization that that whatever is the cause - and the being bound by one's Karma has in it already the concept of wishing to destroy the Karma - to become free. To some extent the concepts of non-freedom are very strange to understand. And that what is unity as a whole, the totality of all things existing, of that what I said a little while ago, the three omnis - existing now as endless-Infinity-God - of that what is benevolent Father wishing to help the child, which begs for mercy. This prayer - "Lord, have mercy on me - Lord help me" - indicating that something is there, crying, wishing to be set free, and knowing that it has no force of its own - or if it is there it is so terribly covered up by the coating of my conscience. And so the realization for a person who wishes to Work, starts, because of its difficulties, with such simple things like a child, wishing to breath when the umbilical cord is cut. And it's so far removed from the coming even of physical man, that he has to go through this period - thank Gdd - of gestation which made it the wishes for a man before he had the desire to wish to Work is the period in which he is exposed to all the different influences which earth can give him. And his reading and perhaps his experiences and the talks of friends, and the ideals and that what he

sees when he is still young and has concepts about the impossibility of life - and the possibility for him to be free as if as a child when young and still unspoiled and grows then of course everything will be given. Why should there be a law against it? It is only when we grow up a little bit that we know how bound we are. That we start our period of birth already being bound as soon as we breath this air. And that we allow this life to continue in the state in which it is when we continue to wish to protect ourselves. And it is right. Because it's the only time that we know we happen to exist. There is no other time as yet that we have any knowledge of, let alone experience. There are very few of us who understand our previous life. And even less of those who know what kind of life they may have to believe in, that they have to live in. And in which they have to either recur, or reincarnate. Those who do know, perhaps a little clairvoyant, perhaps a little over sensitive, perhaps a little extra sensitive. Perhaps a little gifted, being and liked and loved by the Gods. Who maybe at times can tell, and at times cannot dare to tell because it is not that kind of knowledge. And you wish to Work. And you want to find out - to uncover your covering, and to find out what it is that covers it. And what is covered. And why the cover is so terribly opaque. And why it is that light cannot even penetrate. And why it is that you keep on protecting it, when you don't dare to show it - and you know that if you did show it that perhaps there would be a chance. And at the same time you run into the danger and you have fear that if it were shown to too much sunlight that it would be killed immediately. Steps for Work are very gradual. They do not come over night. They don't come in ten years. They come by building a little brick by a little brick - by a cleaning of the bricks - by a placing of light - by making it horizontal - by making the brick to feel that it belongs to a wall. By making it appear that that

what I am doing is the most important thing. Now. And that I wish - now - to Be - in order to be later - everything. So when we say, "Start with Work in a very simple way by giving one center something to do" - you simply say, "My mind - I want you to have facts at your disposal - that you can rely on. I want you to use that what I am as an object. I want you, my mind, to have a chance to build a telescope which I call the methods of Work, and through which you can look at me. And that is my body. My behavior." And that is all that is needed for ten years. Don't make mistakes of trying to apply this kind of impartiality to the rest of your life. Not as yet. No descriptions of conditions you dislike. They will disappear when you Work. When you Work, you introduce the Sun. The Sun becomes your consciousness. In the presence of the Sun, the snow will melt. That is a law. Because that what is lower will not exist in the presence of that what is higher when that what is higher wishes to grow at the expense, and standing on the lower. That law one starts to understand psychologically by the simple fact of the acceptance of myself as I am, which is an introduction into one's thought process and which gives a feeling for oneself which is unusual because this feeling is told not to play any part in such an observation. This is the newness. This is why it is difficult. This is the definition of objectivity. This is parting once and for all from my subjective interpretation. This is standing alone, as far as my life is concerned until only in relation to that what I call my body, and that allowing my mind to continue in its own little subjective way, with all the different mental functions, I say, I allow it because it is exactly the same kind of wish that wishes me to Work will also have the choice of allowing my mind to continue, and at time when it realizes how difficult it is for the little I even to stand up, that it needs a helping hand,

that one gives the "Little I" a helping hand by taking away all the noise around it. By clarifying the atmosphere. By cleaning the soil. By taking away the weeds. By hoeing around it and making the soil porous. I do that by telling my mind to shut up. I tell my mind, "Reduce your thought processes". What is so important in comparison to my wish to let "I" - my "Little I" - grow? That becomes for me the essential point of my life. When I Work, I Work. When I can Work, I Work. When I cannot Work, I don't Work. And the stupidity of man is that he continues to wish to Work under conditions where he knows that it cannot function. And when his stupidity changes to wisdom, and when the attempts he makes to Work help him in his fact to know what the conditions of his life can afford for him then to follow this sincere wish to Work, that he then reduces everything of himself to the utter minimum of existence, because that what he wishes is far more important for him. For his inner life. For the continuation of his life and ultimately for understanding of a possible fusion of his life with the totality of all life existing in a prayer to God Almighty. So that is the reason that one starts with Work in such simplicity and that there is that reason to talk about that and your results. What I said last night, to apply, and to find out what is in the way of your subjectivity when this road of objectivity has to be built by you and that you have to give it energy and that you have to give it sufficient and that all the stones have to be removed because that road has to be equipped suficciently as a road so that the carriage of your individuality ultimately can go towards Heaven. On that road. So, one tells one's center - my mind - "You observe my body." And so we make it simple. Manfestations of the body, which are not concerned with any particular liking. Are not concerned at all with one's feelings. That

What I can observe can leave me cold. This is the necessity at first. It is not the end. It is far from the end. It is only a step. But you have to learn it. If you don't learn that, you go off on the wrong road. And you keep on thinking and thinking and thinking. You will never reach objectivity. At most you will reach a little bit improved thinking apparatus. Because when you're honest and you say to your mind, "You observe", and the mind says, "Yes, I will try", and the mind tries, and you come up constantly with the description. With the words. With the liking and the dis-liking. With that what is in memory already. Never realizing that what exists at the moement when it exists, never being able to be free from that what is an identification of something of you with that what is being observed. Always alert to certain facts of your life which belong to the past and never knowing really how to change over into an awareness - a state in which the mind is functioning, but entirely differently from any kind of a thought process. And when you're honest, your mind will tell you, "I cannot do it". "You give me a task to observe that body. And I try and I try and I cannot do it". This is the honesty. You. Each one of us. Have to realize how limited we are. How with the best intention in the world, it's impossible to have this mind as it is function in any objective sense. This is a fact you have to realize by experience. It is not a fact that you will know simply because someone tells you. At most you will believe it and accept it because sometimes you trust what you hear. But you have to know for yourself and when you make an attempt, "I" - this "Little I" - observes. I make a telescope. I say, "I am observer. I sit at one end. At the other end - there is me." And I look. That is, I register the existence of me. And now I see. And then what happens. At the existence of me as manifestation. Immediately

I recognize it. I say it's me. I know it. I know it by experience already previously received. I know what it is as a form of behavior. I know that sometimes I don't like that behavior. Sometimes I like it. Sometimes I become involved. I cannot separate that what is the observer from the object. And for a long time it remains the same and I cannot - I do not know how to get rid of my body as separate from what is feeling. How to get rid of my feeling when it keeps on interfering with the existence of my body. And this is Work. The observation process of a certain section of my brain, when the rest of my brain in all its honesty has confessed that it cannot do it in the ordinary sense and then something in me says, "Yes, it's probably right. Because when the brain functions it is a natural function. And this is very unusual." I find the word, and I can say, "Great Nature". I can say also, "Objectivity". I can say maybe, "God". In some form or other wishing me to grow up. But in any event, I need it. I need a recording machine. I need something that tells me the truth about myself. I have to have that because out of the truth I make the bricks with which I build. I say, "The truth will make me free". But how will it free me? Until I have something where again this freedom can live - and for the time being the determination of the Karma which keeps me and has kept me in the past - now I wish to create for it almost I would say easier quarters when it doesn't experience the bond-that what ties it down to earth as much. When one lives for some time, the ropes with which I'm tied cut into my body. I don't feel at home in that kind of bondage. And therefore I wish to create something that is a little freer. When I say it is solid I wish for liquid. When it is liquid, I wish for vapor. I say at least there there is not that confined-ness. That is at least a little indication that that what is like air can fill every space that I know about. And it can be thin enough and perhaps

not effective but in any event it has that kind of freedom which an ordinary solid doesn't have and which my body does not have. The wings make out of my body the possibility of flying but space will give me the possibility of maintaining myself with wings in equilibrium, and my mind will give me the direction in which I will have to fly. So when I say the little mind needs a little help, and I search in my mind, where is this particular place that is still virgin field, that still can be used for this purpose so that I become independent on the rest, and I can leave my associations alone and I can tell them to get out because I don't want the determination of certain things. I don't want classifications for a little while. All I wish is a fact of existing. That is the basis of my life. That something exists. And that that something is a form in which something else exists. One is my body. The other is life existing and manifesting through my body. This is the purpose of Work. To come to the realization that my body exists. And also that I need it. Because it has an aim. As an aim, it must be the form which now contains that what I am in reality and that I hope that by means of acknowledging that what is, without wishing it to be different, that then I will have a chance, ultimately I would almost say to dissolve it, or by means of Work, to make it transparent or to be able to see when I am inside through its translucency, His Infinity, if I want to be poetic, sitting on a throne, begging me to come and to try my wings. And to tell you have been born. And you have grown up and you have been fed and now it is up to you to go into your own world and to start - never mind if you will fall out of the nest - you will get up, you will you will start to wobble a little bit and after some time by experience, they will grow and they will grow firmly on you, and don't have any fear that they will be fastened with wax. The sun will harden them. The sun in time will make them permanent. The sun will give you

that kind of a food which is needed for the further growth of man. As mankind freeing himself from the bondage of earth and from the bondage of the manifestations of everyone and walking up the mountain even alone, but knowing that one walks, and knowing that one can say, "Nature, you are beautiful and lovely, and I enjoy it and still, I don't wish it anymore, because it has had its say, and you, Mother Nature, you stay where you are in all your beauty - but me, I, where do I go? On my road - the one that I've made with the sweat of my brow. That what I've Worked for. That what I wish, really, that what I want my freedom for. The freedom of my psyche to be able to think clearly. The freedom of my emotion to be able to soar above the world. To go to the planets. To give my emotions a chance to be and to live emotionally when I need not and I don't want to be long - any longer - dependent on the manifestations of a physical kind. And for that I say that what is being observed and that what is my body for a long time remains the key to Work and that every time you get stranded and you disappear or you hide yourself as an ostrich in all kinds of theoretical knowledge - Wake Up to the fact that your body is there to help you - to tell you the truth of its existence and if then your mind will be stimulated to see that that what is received are facts about yourself about which there is no further question. And on which you can build your conscience in relation to your consciousness so that there is no disagreement. And that gradually out of this what is a man now, and he calls himself, and as a personality trying to function, wobbly as he is, and inharmonious as he is, and unfulfilled as he is, and empty as he is, because he knows what he is, really, that something is being filled in him. And he says, "with this, I dare to go and Saint Peter will open the gate". The three concepts. That what the mind has to observe is me. That what the mind does as existing, when it has an "I"

existing separate from that what is being observed. Allowing that what is observed to continue to exist unconsciously - the requirements of the little "I" to try to become open enough and only interested in one thing. To record facts which are truth. Absolute. To have with it the memory of a benevolence of wanting to return to help whenever he can. When full-grown, like a son waits for the moment that he can go into the rest of the world to help his mother when she is in poverty. This is the attitude that one should take. That that what is recorded about oneself is free from all coloration. That it is free from all feelings. That it is free from a wish to change. That it can accept that what is because that is the most important truth for one. That it exists and that I can count on it. And that in that process I wish to eliminate memory, anticipation, past and future, I want to live in the present. In the present I can erect the line towards God. Without having a chance that it's going to be move - either in the past or in the future. But that it is firm in the presence of my existence in which presence that what I call the time of earth changes to the time of Infinity. Such aims a man can have. For that he is stupid. Because he wishes against all odds. And he believes that against all difficulties. And that so many times he sits down and wishes to contemplate and becomes a little lazy and forgets and then the simplicity of returning at that time to Work and not to wait until he has a better opportunity. It is always now. Because always the time is eating you. Any one time at any one point of the time and it is simply up to you to change that point into a moment of existence. The changing over is simply, "I exist", and that what was dimension disappears. The three things. Observe. Simply. Be. In the mind of the "I", impartial. Not in your ordinary unconscious state. You will never be impartial. And

it is not needed. And don't mix things up. And to live in the moment with that what the "I" is, and not in your ordinary mind, where you cannot live in a moment and you have to live in association. You have to live in thought processes. You have to have little formulations. You even have to live in pondering. It's all unconscious, and it belongs there, and leave it there. And don't ever think that there is a moment that can be registered in the mind as it is at the present time. I accept myself as I am - unconsciously. My body. The organs. Feeling. Mind. Whatever it is. I accept it. There it is. I call it my personality. I call it "it" to distinguish between that what is now "it" and what I have created and I call "I". So help me God, I say. In such creation. That what I wish, I create. As if God is looking impartially at me, accepting me as I am, wishing me - this - to experience the benefit of his moment of existence a sun giving light for me until I reach the Sun - and then I know what is light. And so your questions, whatever they may be, and I hope you Worked today. And I don't have to know about it. Because it was not my intention to ask you. I only wanted you to make attempts. There will be some little questions. They are immaterial, I assure you. You know everything you have to know. You know that you have to make attempts, and that you will be stupid in making the attempt. And be prepared that you cannot do it. And be honest enough to say so. And still keep on going. The question is, "What else would you do?". Whatever you call Work, now. And whatever you may call Work tomorrow, and what it will be in ten years from now, whatever you call now observation, and whatever it is in six months, whatever now are so-called truthful facts, and to what extent you may have to change your mind and consider facts later on acquired more truthful; to what extent you take the bonds away now and to what extent

you still remain in bondage, because many things are very precious and you do not dare to live without them because you think you need it and you have not built as yet enough to be able to move over, to change really to transport yourself. The wish to move your furniture to a new home. The wish to move and to leave alone what you really don't need. And that what is the requirement of the Kesdjanian Body, you have to find out by living. And when you live you know where the windows will have to be in the new building. To let in the Sun. For you. And what kind of a door you will need. So that you will hear the knock. If ever there is a possibility of someone passing by and whispering your name.

Now we meet again tomorrow. It's like a little bit of alecture of some kind. And it is something that you can hear. It is something you can perhaps digest a little bit. Maybe you can apply it. Maybe you can go home and recall it - more or less - and maybe something of this will stick and something you then when you recall it, you can use. Because if you don't use this kind of information, it will rust and the moths will eat it. If however, you use it, it is like aplant you put in the earth. The earth is your body. When you plant for a flower, or you plant for fruit, or you plant for shade, you use yourbody. In amanifestation you plant a seed. The manifestations will give you the means for the seeds to grow in. The manifestations will help the seed to be destroyed so that out of the seed will come life. And open up in two little leaves that come out of the seed as soon as it is above the ground. One leaf is called "consciousness". And the other is called "conscience". And that what becomes the stem is the will to Work. That grows. And to that is added all the different manifestations of a man, finally giving him the shade as a tree to sit under. Fruits which he can eat, and propagation and

procreation and maybe in time, a crown, indicating the solidity of the tree. And after his season is over that the last efforts to show the color of his life by the changing of the leaves when everything dies and that what remains is still a little chemical process to show to people that life is still in existence and that whenever the tree and the leaves fall and they are again mixed with the soil and again they will serve for porosity for next year for next year for next year. The living tree. The that ultimately from the roots through the stem, through the trunk will reach up to heaven and will tell that you have a right and the ravens will fly away from you to advise you are on your way. And your arms outstretched. And all the knots which have been solved and now form the strength of the branches. So that when the raven - the bird - or the little rabbit which runs up and down and keeps you in touch with the earth who will tell what is needed by whispering in your ear. And the raven which will tell you what was last words for you. That then that is this kind of a picture. A man. Growing away from the earth. And through many seasons maybe through many lives. Finally settles the question of the burden which has been laid on him and which he has carried and which he has not evaded. Wishing to carry it in order to extract from it and from every time that his life happened to be on earth to give it as much fruit as was possible - finally to change over into a nectar for the Gods and to furnish the ambrosia for the continuation of life. I hope you remember. I hope at times it can be useful. I hope you sometimes in all simplicity and all humility you can pray. You can pray to the possibility of a soul. And you wish to ask your Lord to come and appear on a cloud. And to look at the tree that you are. And then, in that kind of a dedication I hope that the cloud will envelope you. Will make the tree disappear. And then what will be left? The new pheonix, growing out as a butterfly as appears.

I hope you sleep well tonight. I hope you sleep so well that tomorrow morning you can be awake.

Good Night.

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L.K. Andrews.
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